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Terrorism in the Quranic Perspective (Reinterpretation of the ISIS Group's Views Regarding the Concept of *Jihâd*, *Takfir*, and *The Caliphate*).

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Abstract: *Terrorism in the Quranic Perspective (Reinterpretation of the ISIS Group's Views Regarding the Concept of Jihâd, Takfir, and The Caliphate).* Differences between humans is natural. The Qur'an also suggests that these differences will continue in line with the existence of humans on this earth. There are many factors behind the birth of differences between humans, such as religious factors, political factors, ethnic factors, and others. This paper examines the phenomenon of ISIS (Islamic State of Iraq and Syria) which is a splinter group of Muslims who often launch acts of terror in the name of Islamic teachings. The emergence of ISIS ultimately gave a bad effect to the face of Islam in the international world because Islam, which is truly a religion of love, was viewed by outsiders as a religion that supported radicalism-terrorism. This study found that the emergence of the ISIS phenomenon was due to misunderstanding in interpreting the verses of the Qur'an about the concepts of *jihâd*, *takfir* and *caliphate*.

Keyword: terrorism, Alquran, ISIS, *jihad*, *caliphate*

Abstrak: *Terorisme dalam Perspektif Alquran (Reinterpretasi Pandangan ISIS Terhadap Konsep Jihâd, Takfir, dan Khilâfah).* Perbedaan di antara umat manusia merupakan sebuah keniscayaan. Alquran pun mengisyaratkan bahwasanya perbedaan ini akan terus berlangsung sejalan dengan keberadaan manusia di muka bumi ini. Ada banyak faktor yang melatarbelakangi lahirnya perbedaan di antara manusia, seperti faktor agama, faktor politik, faktor etnis dan faktor-faktor lainnya. Tulisan ini mengkaji tentang fenomena ISIS (Islamic State of Iraq and Syria) yang merupakan kelompok sempalan muslim yang sering melancarkan aksi teror dengan mengatasnamakan ajaran Islam. Kemunculan ISIS pada akhirnya memberi efek buruk bagi wajah Islam di dunia Internasional karena Islam, yang sejatinya agama kasih sayang, justru dipandang orang luar sebagai agama yang mendukung radikalisme-terorisme. Penelitian ini menemukan fakta bahwa munculnya fenomena ISIS dikarenakan kesalahpahaman dalam menafsirkan ayat-ayat Alquran tentang *jihâd*, *takfir* dan *khilâfah*.

Kata Kunci: terorisme, Alquran, ISIS, *khilâfah*

Introduction

Different opinions and disagreements among humanity is a classic problem that has occurred since the presence of the children of the Prophet Adam. These differences and disputes will continue in line with the age of the world. The background of the emergence of disputes and differences between human beings is varied, including social factors, ethnic factors, religious factors, economic factors, political factors, and others.

The massacre and expulsion of minority Rohingya Muslims by Myanmar rulers is a clear example where religious differences are used as justification for acts of terrorism today. Likewise, with the killing of Shaykh Muhammad Said Ramadhan Al Buthi, the figure of moderate Islamic thinkers at the Al-Iman Mosque, Damaskus Suria, and acts of terror committed by Papuan separatists against civilians are also concrete examples of how differences of opinion encourage a group of people to take action the terror.

Embedding a label of “terrorists” with double standards and tendentious by one group to another group, seems confusing. The satire delivered by the Qatari Emir Sheikh Tamim bin Hamad to the Egyptian ruling at the Arab League High Level Conference in Kuwait on March 25, 2014, in order that Egypt puts forward national dialogue and avoids the use of the term “terrorist” against politically opposing groups, was an indication how strong the use of the term “terrorism” today is still bias and full of interests.

Departing from the rampant terrorist acts with all its variety, and the fact that Islam is often positioned as teaching that provides support for these actions, the author tries to strip the problem and presents it in the form of research using the Library Research approach. The main theme raised in this article is how true “terrorism” is understood in the perspective of the Koran by linking one verse to another or adding the meaning of a verse to the apostle’s hadith, which is an explanation of the Qur’anic text.

This ³article examines some of the brutal actions of a group in its name as ³Islamic State in ³Iraq and Syria (ISIS), under the ³leadership of ³Abu Bakar Al Baghdadi. ISIS attracts the attention of the ³international

community because its existence poses a threat to world peace and security through a variety of radical actions. The goal of ISIS is to establish Islamic States in Iraq and Syria (Syria). To achieve these goals, one of the efforts is done is to spread propaganda to invite all Muslims in the world to do jihad and assist their struggle in establishing an Islamic State.¹

Some terrorist acts carried out by ISIS groups are: blowing up the tomb site of the prophet Jonah AS. Executing the captives. Terrorizing the minority group Yazidi, and killing fellow believers who defected from their struggle. All these brutal acts were carried out by them in the name of Islamic teachings; whereas Islam, with the Koran as its holy book, is free from all forms of justification for these acts of terror.

Terrorism in the Qur'anic Terminology

The word "terror" is the origin of the word "terrorism". The word "terror" itself can mean horror, fear, and cruelty. To do a terror means: to do cruel (arbitrary) to cause fear and horror. Terrorists are people who use violence to cause horror and fear. From this explanation, terrorism can be interpreted as the use of violence to cause horror and fear to achieve goals.²

The word "terrorism" in Arabic language, is *Irhâb*. Whereas the perpetrator of acts of terrorism is called: *Irhâbiyy*. The word comes from *Rahiba Yarhabu*, which means: fear. *Rahhabahu Wa Arhabahu Wa Istarhabahu*, means: to frighten, intimidate.³ In the Qur'an several words have the same origin as the word *Irhâb*:

First, *Rahbah*, Ar Raghîb Al Ashfahani explained the word *Rahbah* with: fear coupled with caution.⁴ It is said that munafiq people are far

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¹ Najamuddin Khairur Rijal, 'Eksistensi dan Perkembangan ISIS: dari Irak Hingga Indonesia', *Jurnal Ilmiah Hubungan Internasional*, 13.1 (2017), 45–60 (pp. 45–46) <<https://doi.org/10.26593/jihi.v13i1.2670.45-60>>.

² Dendy Sugono, dkk, *Kamus Besar Bahasa Indonesia* (Jakarta: Gramedia, 2008); Hamzah Junaid, 'Pergerakan Kelompok Terorisme dalam Perspektif Barat dan Islam', *Sulesana: Jurnal Wawasan Keislaman*, 8.2 (2013), 118–35 (p. 121) <<https://doi.org/10.24252/v8i2.1285>>.

³ Ahmad Warson Munawwir, *Al Munawwir (Kamus Arab-Indonesia)* (Yogyakarta: Pustaka Progressif, 1984), p. 539.

⁴ Yusuf Abdul Latif, *Mukhtashar Al Mufradât Fi Gharib Al Qur'ân Lilashfahâni* (Beirut, Libanon: Dar Al Ma'rifah, 1998), p. 205.

more afraid and cautious, both in speaking and behaving, to those who believe than to those who believe Allah.⁵

Second, Ar Rahb. According to Muhammad Ali Ash Shobuni *Ar Rahb* means: Al Khauf or fear⁶. Allah ordered the Prophet Musa, to hold his hands to his chest so that the fear in him would disappear.⁷

Third, Rahaban, This word means the fear of the Almighty of Allah, as written by Wahbah Az Zuhaili.⁸ Narrated the family of the prophet Zakaria AS often instill a sense of hope for the reward in the sight of Allah, and the fear of His adzab while praying.⁹

Fourth, Turhibûn. According to the author of the interpretation of the Qur'an Al 'Azhim, Jalaluddin Al Mahalli, and Jalaluddin As Suyuthi, the word *Turhibûn* means: *Tukhawwifûn*, that is: to frighten.¹⁰ Allah in the Qur'an commands that the Muslims always prepare themselves with strong military force, to frighten the enemies of Islam so as not to fight them.¹¹

Fifth, Istarhabûhum, Ar Raghîb Al Ashfahani interprets the word with: *Hamal Hamhum 'Alâ An Yarhabû* namely: make them afraid.¹² The rigging conjured up by the Pharaohs' magicians was like a living snake, making those who saw him fearful.¹³

Sixth, Irhabûn is interpreted by Ar Raghîb Al Ashfahani with: *Khâfûn*, namely: fear¹⁴ The command of Allah in the Qur'an to all His creatures not to associate partners with Him, because He is the One God, and only He deserves to be feared.¹⁵

Seventh, Rahbâniyyah, Abu Hayyan as quoted by Muhammad Ali

⁵ S. Al Hasyr [59]: 13. Departemen Agama, *Al-Quran Terjemahan* (Bandung: CV. Darus Sunnah, 2015).

⁶ Muhammad Ali Ash Shobuni, *Shafwat At Tafâsîr* (Cairo: Dar Ash Shobuni, t.t), p. 2.

⁷ S. Al Qashash [28]: 32.

⁸ Wahbah Az Zuhaili, *At Tafsîr Al Munîr* (Damaskus: Dar Al Fikr, 2009), p. 9.

⁹ Q.S. Al Anbiya' [21]: 90.

¹⁰ Jalaluddin Al Mahalli & Jalaluddin AS Suyuthi, *Tafsîr Al Qur'ân Al 'Azhi* (Beirut: Dar Al Fikri, t.t), p. 136.

¹¹ Q.S. Al Anfâl [8]: 60.

¹² Abdul Latif, p. 205.

¹³ Q.S. Al A'raf [7]: 116.

¹⁴ Abdul Latif, p. 2015.

¹⁵ Q.S. An Nahl [16]: 51.

Ash Shobuni in his commentary mentions that the word *Rahbâniyyah* means: *Rafdh An Nisâ 'Wa Syahawat Ad Dunyâ Wa Ittikhâd ash Shawami`i* (rejection of women in the sense of: not marrying women and preferring to live alone. Rejection of worldly pleasures, and making places of worship a place of residence).¹⁶

The reason for the above concept is called *Rahbâniyyah*, because humans are not angels, as humans are not Satan. In every human being, Allah immerses the material and immaterial elements. The application of the above concepts is a terror against one of the elements contained in every human being, namely: the material element. On this basis, Allah states that this concept is far from being sourced from Him, but rather the creation of religious leaders.¹⁷

From the presentation of the use of the word in the Qur'an which has the same origin as the word *Irhab*, it can be concluded that the meaning of the word may either has a negative connotation or a positive connotation.

Among those whose meanings are positive connotations are the importance of presenting fear in the enemies of Islam, so that they do not detect themselves in fighting Muslims. This can be realized among others by building a strong military force. The negative connotation is fear of creatures that defeat the fear of the Creator.

ISIS¹⁸ and Terrorism

Various terrorist acts carried out by ISIS groups against those who are considered opposing and not supporting their movements, among others, are:

¹⁶ Ash Shobuni, p. 3.

¹⁷ Q.S. An Nahl [16]: 51.

¹⁸ The politicians and media in the United States were initially confused about naming the country led by Abu Bakar Al Baghdadi. Is it called ISIS (Islamic State of Iraq and Syria), ISIL (Islamic State of Iraq and Levant) or is it enough IS (Islamic State)? Meanwhile, Al Baghdadi and his followers distinguished between naming their countries before and after being declared. Previously, they called it *Daula Islâmiyyah Fî Al 'Irâq Wa As Sûriyah*. However, after it was declared, they called it enough with *Daulah Islâmiyyah*. The latter is meant that a Khilafah state is without limits. In other words, their country could one day not only be in Iraq and Syria, but also other areas under their control. 'Menyoal Nama ISIS Alias Negara Islam', *Republika Online*, 2014 <<https://republika.co.id/berita/kolom/resonansi/14/09/28/ncm1o1-menyaoal-nama-isis-alias-negara-islam>> [accessed 23 March 2019].

A. Blowing up the Tomb of the Prophet Jonah AS

Among the terrorist acts carried out by the ISIS group was to blow up the tomb of the prophet Jonah AS in Mosul, Iraq. This historical tomb which is a religious artifact is not only owned by Islam, but also by other celestial religions.¹⁹ In the perspective of the Koran, blowing up the tomb of the prophet Jonah AS because this tomb is often used as a place of pilgrimage for followers of celestial religions, is an action that can not be justified at all. The reason for this statement is:

First, the tomb of the prophet Jonah AS is one of the important historical sites that must be preserved, not even burned down as was done by the ISIS movement. Preservation of the tomb of the prophet Jonah AS is important to instill the importance of historical significance for human civilization. How important the position of history in the perspective of the Qur'an, we get more than one-third of the content of the Qur'an is the verses of history.

Second, the prophets are a group of people who are chosen and noble with Allah. In daily routine, the Koran teaches that every time we recite the Surah Al Fatihah we are encouraged to continue praying so that we are always given guidance and are on a straight path. Namely: the way people who are blessed by Allah. Who are those who get the gift of Allah? The commentators explain, that the prophets are one of them,²⁰ as mentioned in Surah An Nisa '[4]: 69.

The above verse mentions the group of prophets before mentioning other groups among the servants of Allah who obtained His favor. This reinforces how the position of the group of prophets is very special in the sight of Allah.

Third, Islam is a religion that has been adopted since the beginning of human existence on this earth. Islam is the religion of the prophets, from the first prophet to the last prophet. The main teachings contained in Islam are teachings that invite followers to worship and surrender

¹⁹ 'ISIS Hancurkan Makam Nabi Yunus, Ini Alasannya - Dunia Tempo.Co' <<https://dunia.tempo.co/read/597039/isis-hancurkan-makam-nabi-yunus-ini-alasannya>> [accessed 17 March 2019]. **5**

²⁰ Ibnu Katsir, *Tafsir Al Qur'an Al 'Azim* (Cairo: Dar Al Hadits, 1993), p. 1.

totally to the One Essence, the Essence of the creator of man and the universe. In connection with the prophet Jonah AS, the Qur'an is not only about perpetuating his figure in a story, even one of the one hundred and fourteen letters in the Qur'an is called surah Jonah, this is so that his figure is more immortalized in the Qur'an. In connection with his apostleship is also indisputable.

Fourth, the figure of the prophet Jonah AS is one of the prophets who was reprimanded by his Lord. But this fact does not then make us disrespectful to his figure. Among our forms of respect for the prophet Jonah, in his condition, he has left us in the world, at least by guarding his tomb and preserving his monotheism. The reprimand addressed to the prophet Jonah AS does not diminish his credibility as a prophet, because God's rebuke to him is related to his actions based on *ijtihad*, not because of violations of God's provisions that he already knew about. For this reason, Prophet Muhammad PBUH also reminded us not to discredit the prophets, even specifically related to the figure of the prophet Jonah, as mentioned in a hadith:

لا ينبغي لعبد أن يقول أنا خير من يونس بن متى

(It is not appropriate for someone to say that I am better than Jonah ibn Matta).²¹

Fifth, Islam not only teaches followers to respect the prophets, it even requires followers to believe in the prophets.

For this reason, an act of terror intended for one of the prophets is an act of terror for all the prophets. If now ISIS groups bombard the tomb of the prophet Jonah AS located in one corner of the city in the country of Iraq today, it is very possible for the ISIS group, when they have power in the land of Hijaz, bombard the tomb of the prophet Muhammad PBUH in the city of Medina. An act of terror that is certainly highly denied by all Muslims even religious people who think clearly.

²¹ Muhammad bin Isma'il bin Ibrahim Al-Bukhari, *Terjemahan Kitab Iman Shahih Al-Bukhari* (مكتبة إسماعيل بن عيسى).

B. Execution of the Prisoners

An international organization for human rights (HRW) announced that they had found the site of the former slaughter of ISIS militant prisoners. HRW said that around 160 people were killed by ISIS.²² In other reports, as released by the ISIS group, they have executed James Foley, an American journalist who was one of their captives.²³

The inhumane treatment that ISIS groups often display in treating prisoners gives a clue that the terrorist label is appropriately pinned on them. The inhumane treatment of the captives did not get our justification in the Qur'an, even far from what was previously practiced by the prophet Muhammad PBUH in treating the captives.

The ISIS group's actions against the prisoners above are contrary to the teachings of Islam that originate from the Qur'an and the As Sunnah:

First, journalists are civil society groups because of their profession, they are required to cover news in the field of conflict. Journalists are ordinary people who do not have authority over the policies taken by the government where the journalists came from.

The Qur'an teaches us that a person must not be punished for mistakes made by another party and he does not have a contribution to those mistakes.²⁴

How important is the meaning contained in the above verse, Allah to repeat the same editorial in three other verses in three different surahs.²⁵ It is said that the above verse was revealed concerning a figure named Al Walid bin Al Mughirah, because of his words *Ittabi'û Sabîlî Ahmilu Auzâarakum* (Follow my path, I will carry out your sins), as stated by Ibn Abbas. It also said: that this verse is a counter to the

²² 'Foto Satelit Temukan Lokasi Pembantaian Tawanan ISIS | Merdeka.Com' <<https://www.merdeka.com/dunia/foto-satelit-temukan-lokasi-pembantaian-tawanan-isis.html>> [accessed 22 March 2019].

²³ Charisma Adristy-periset foto, 'James Foley, Jurnalis Amerika Yang Dipenggal ISIS', *Tempo*, 2014 <<https://foto.tempo.co/read/20089/james-foley-jurnalis-amerika-yang-dipenggal-isis>> [accessed 22 March 2019].

²⁴ Q.S. Al An'am [6]: 164

²⁵ Q.S. Al Isra' [17]: 15. Q.S. Fathir [35]: 18 dan Q.S. Az Zumar [39]: 7.

Arabic tradition of Jahiliyyah, where a person is often punished for the fault of the father and son.²⁶

In Islam, a person will be held responsible for what he does (*Tilka Ummatun Qad Khalat Lahâ Mâ Kasabat Walakum Mâ kasabtum Walâ Tus'alûna 'Ammâ Kânû Ya'malûn*).²⁷

The editorial of the above verse is mentioned twice, in the same surah and close to it, understood by commentators as *At Tahdid* and *At Takhwîf* (threats and to frighten), in other words: when the prophets have a noble position on the side of God, rewarded according to their deeds, especially we as ordinary people.²⁸

In Islam, Allah cannot punish His servants for what he did not do, because it is contrary to the nature of *Al 'Adl* (Justice) inherent in Himself. Likewise, when a human being punishes someone for a mistake made by another party, in Islamic view, it is wrongdoing that cannot be tolerated.

Second, taking prisoners to death who are not involved physically or mindfully in a war, is an exaggeration that is not justified in Islam. Prohibition of action exceeds the limit in the editorial of the Koran is the expression of *Walâ Ta'tadû*.²⁹

In connection with the prohibition to carry out acts that exceed the limits, understood by a group of commentators by:

لا تعتدوا بمبادأتهم أو بقتل من لا يقاتل ولا رأي له في القتال
(Don't you start fighting them, or fight those who don't fight and don't contribute thoughtfully in warfare ...)³⁰

Third, the actions of the ISIS group above contrast with the character of the Prophet Muhammad PBUH which is described in a verse as a mercy to the universe.³¹

²⁶ Muhammad Ahmad Al Qurthubi, *Al Jâmi' Li Ahkâm Al Qur'ân* (Cairo: Dar Al Hadits, 2010), p. 4.

²⁷ Q.S. Al Baqarah [2]: 134 dan Q.S. Al Baqarah [2]: 141

²⁸ Ash Shobuni, p. 1.

²⁹ Q.S. Al Baqarah [2]: 190.

³⁰ Tim Al Qur'an dan AS Sunnah Kementerian Wakaf Republik Arab Mesir, *Al Muntakhab Fi Tafsi'r Al Qur'ân Al Karim* (Cairo: Kementerian Wakaf, 2000), p. 43.

³¹ Q.S. Al Anbiya' [21]: 107.

The purpose of the sentence *Rahmatan Lil 'Alamîn* as referred to in Q.S. Al Anbiya '[21]: 107, not only the teachings he brought were filled with the value of compassion for the universe, but also his figure and personality were full of compassion.

Not found in the Koran nobody is nicknamed with grace, except the Prophet Muhammad PBUH, and not a creature that is characterized by the nature of Allah *Ar Rahîm* except the prophet Muhammad PBUH.³²

Fourth, prophet Muhammad PBUH showed his compassion towards his people, even he showed the prisoners of war. An attitude that is very contrary to what is shown by the ISIS group against their prisoners of war.

In the war of Ghatafan, when Rasulullah PBUH was in his solitude, he took off the clothes he was wearing and dried them in the sun due to the rain soaking him. In waiting while resting under a shady tree, and the condition of the Muslims at that time scattered in many points, the Messenger of Muhammad PBUH was shocked by the arrival of a Bedouin Arab named Du'tsur.

Du'tsur also put his sword around the neck of the Prophet Muhammad PBUH, while saying; "Who is blocking me from you, O Muhammad?", With full calm and conviction, PBUH Rasulullah also answered; "God". Fear coupled with goosebumps enveloped Du'tsur's figure, the sword slipped from his hand. At that moment, PBUH took a sword that fell from his hand and said back; "Who is holding me back from you, O Du'tsur?", He answered; "there is no". Muhammad PBUH Rasulullah then forgave Du'tsur, he then declared his Islam, and even called on his people to convert to Islam.

The fragment of the story above illustrates how the affection shown by the Messenger of Muhammad PBUH to his captives succeeded in changing their perspective on Islam, from previously refusing to accept, from before becoming enemies to becoming friends.³³

This is the story of how the Prophet Muhammad PBUH treated

³² Q.S. At Taubah [9]: 128 Muhammad ⁵Quraish Shihab, *Tafsîr Al Mishbâh* (Jakarta: Lentera Hati, 2009), p. 134.

³³ Umar Abdul Jabbar, *Khulâshat Nûr Al Yaqîn* (Surabaya: Maktabah Nabhan, t.t), p. 2.

a prisoner, so it is not surprising that Shirley Sotloff, mother of an American journalist named Steven Sotloff, requested that ISIS imitate the figure of the Prophet Muhammad PBUH, in treating his son held hostage by them.³⁴

C. Terror of Followers of the Yazidi Group³⁵

Apart from what became the beliefs and traditions of Yazidi followers, the coercion of them by ISIS groups to change their beliefs to become followers of Sunni Islam or be executed is part of acts of terror that have no justification in Islamic law.

First, Islam is a religion that guarantees freedom for people in religion. The choice in religion is human rights that must not be forced, nor traded. The practice of coercion in religion will not have a positive impact. Islam forbids people to be forced into religion because when humans are forced he does not see the goodness in the religion where he was forced to embrace³⁶. For this reason, Islam forbids under any pretext the practice of coercion in religion.

Second, a prophet, when he is sent to his people is not targeted to be able to get a certain number of new believers. Noah AS was in the midst of his people for 950 years inviting them to be religious monotheism, but the rejection was often shown to him by his people.

The phenomenon of the prophet Noah with his people is a solace for the prophet Muhammad PBUH. For this reason, often the prophet Muhammad PBUH is reminded by his Lord, do not be affectionate towards his people, making him dissolve in sorrow when they reject his

³⁴ 'Ibu Jurnalis AS Rilis Video Untuk Pemimpin ISIS - Dunia Tempo.Co' <<https://dunia.tempo.co/read/602843/ibu-jurnalis-as-rilis-video-untuk-pemimpin-isis>> [accessed 22 March 2019].

³⁵ The Yazidi group is a minority group in Iraq and has the Kurdish language. Their beliefs are originated from the days of Persian Zoroastrianism, which took place before the arrival of Christianity and Islam, and some contemporary academics must doubt their connection with Zoroastrianism. The practice and spirituality of the Yazidi group include several elements and traditions of Islam, Judaism, and Christianity. 'Yazidi, Minoritas Agama di Irak Yang Keberadaannya Terancam', *Detiknews* <<https://news.detik.com/abc-australia/d-2657412/yazidi-minoritas-agama-di-irak-yang-keberadaannya-terancam>> [accessed 23 March 2019].

³⁶ Muhammad Mutawalli Asy Sya'rawi, *Tafsir Asy Sya'rawi* (Cairo: Akhbar Al Yaum, t.t), p. 2.

preaching. The Prophet Muhammad PBUH was reminded not to dissolve in grief over the rejection of his people, because the duty of a prophet is only to convey the prophetic treatise, there is no sin for him against the rejection of his people, as there is nothing to be borne by him for the mistakes made by his people.

More than that, relating to a human whether getting a clue or not. It is also God's prerogative right, which is not owned by anyone other than Him.

Third, Islam is a universal religion. Universality in question is: that even though the holy book is in Arabic Arabic, it is not limited to the Arab community, but also other communities. For this reason, we do not get in the editorial of the Qur'an, Allah calls to the extent of the Arab community, but what we often get is that Allah calls humanity as a whole, both Arabic and non-Arab.

The universality of the teachings of Islam means that the teachings of Islam are not only intended for God's creatures of the human type but are also intended to guarantee the importance and benefit of all living things in the universe.

The universality of Islamic teachings also means that even though Islam was revealed 15 centuries ago, the teachings continue to be valid and valid until the end of life in this world. This kind of understanding can be deduced from the perfection of Islamic teachings, where the teachings contained in it can be used as a solution for all problems faced by humans. Thus, the universality of Islam is not intended as a slogan to make humanity as a whole must be in the same religion, namely: Islam.

The phenomenon of differences in religion is not due to the inability of Allah to unite His servants in one religion, but because Allah wants to test the sincerity of His servants in the faith and honesty of His servants in doing good.

Fourth, treating well and fairly those who are not of our religion, as long as they do not wrong us, is part of what the Qur'an commands. As if doing wrong to people who disagree with us in terms of beliefs, it is not justified. This means that the coercive efforts undertaken by the ISIS group against Yazidis to convert or expel them from their

hometowns, when they did not drive out and fight the Muslims, were very contradictory to the teachings of the Qur'an.

Rasulullah PBUH when emigrated to the city of Medina, and he found in the city the seeds of hostility and dislike shown by the Jewish community, first of all, what PBUH Rasulullah did with the Jewish community was to make a peace agreement not to hurt each other, attack and insult.³⁷

Rasulullah PBUH always committed to the agreement above, the command of Allah to fight the Jewish community in Medina had only come down when it was apparent their betrayal of the apostles.

The expulsion of the Medina Jewish community by the Messenger of Muhammad PBUH was because they betrayed the agreement they made. For this reason, expelling a community that is different from us in faith without justification, especially when they want to coexist peacefully with us, is an act that is not justified by the Qur'an.

Fifth, Islam is a religion that highly values God's creatures, kills God's creatures, not even from humans, like a cat. Kill him wrongfully, can cause the killer to become a resident of hell. Especially killing a human.

For this reason, killing a human being, whatever religion he embraces, is described by the Qur'an as if killing a whole human being, and vice versa, causing a human being to live as if he had caused all humans to live. This kind of expression is because the Qur'an greatly appreciates the soul of a human being and how valuable the soul of a human being is. Any action that is contrary to the spirit of the Qur'an, can be understood as resistance to human values as a whole.

D. Killing Muslim Fellow

Many of the Islamic groups that disagree with several acts of terror that were exhibited by ISIS groups, both from the Shiite and Sunni circles.

ISIS groups in the face of rejection from internal Islam, often accuse those who reject the existence of ISIS with the accusation of *Takfir*

³⁷ Jabbar, p. 2.

(infidelity), so that they then get justification from their perspective to kill those who are opposed to internal Islamic circles.

In a release by the ISIS group, they claimed that they had killed around 1700 Shiite soldiers in Saddam Hussein's hometown of Tikrit.³⁸ The same thing was done by followers of the ISIS group against the Sunnis. It was reported that the ISIS group had executed thirteen Sunni Ulema in Mosul. This step they did to silence the moderate views among Sunni Ulema in Iraq.³⁹

Murder carried out by ISIS groups against brothers and sisters, in the perspective of the Qur'an is an act of crime that falls into the category of extraordinary crimes.

First, from the perspective of the Qur'an, no relationship is stronger than a relationship based on faith, even relationships based on equality from the side of the faith defeat the relationship based on heredity.

Second, how important it is to maintain relationships based on the same faith, we get many words of Allah in the Qur'an that remind us to continue to maintain this relationship so as not to break up, including: Statement of the Qur'an that all believers are brothers, so that any conflicts that occur among believers, solutions must be sought to reconcile the conflict.

For this reason, all forms of conflict that occur internally within Muslims should be resolved by Muslims themselves.

The above understanding, if we associate it with the present context, is a strong satire for Muslims, where conflicts that often occur among Muslims internally, such as conflicts in Afghanistan, Syria, and Iraq, are endless, even complicated and prolonged, due to involvement American soldiers and their allies from non-Islamic circles. So it is no exaggeration, if Edward Snowden (a former member of the National Security Agency

³⁸ 'Karena Banyak Membunuh Tentara Syiah, Human Rights Watch Barat Tuding ISIS Lakukan Pembantaian Massal - Eramuslim' <<https://www.eramuslim.com/berita/human-rights-watch-tuding-isis-lakukan-pembantaian-massal-di-irak.htm>> [accessed 22 October 2019].

³⁹ 'ISIS Eksekusi 13 Ulama Sunni, Termasuk Imam Masjid Mosul' <<https://internasional.kompas.com/read/2014/07/08/17024961/ISIS.Eksekusi.13.Ulama.Sunni.Termasuk.Imam.Masjid.Mosul>> [accessed 22 March 2019].

(NSA)) through a document released by Global Research states, ISIS is an organization formed by the intelligence of the United States, Britain, and Israel.

Snowden said that the operations carried out by intelligence from the three countries were named bee operations or The Hornets Nest. In this operation, America, Israel, and Britain worked together to form a caliphate to divide Muslims in the form of the Islamic State of Iraq and Syria (ISIS).

Also, Snowden, as quoted by Global Research, explained that with these bee operations the three countries seek to attract Islamic extremists from around the world and place them in one target at a time so that they were easily “finished”. Besides, ISIS was formed to extend the conflict in the Middle East region, especially in Arab countries.

The target is clear, creating new enemies on the border to protect the interests and existence of Israel as a country in the Middle East. Intelligence from the three countries also agreed to use religion and Islam as its slogan.⁴⁰

Third, because killing a believer is a very big sin, prevention and caution must also be emphasized. The Qur'an reminds us, even in situations of warfare, when one of the enemies is in a cornered condition, at that time he declares surrender and faith, it is not permissible for us to reject his statement, because the issue of faith is an inner affair and only Allah knows its nature.

The Qur'anic message above is in sharp contrast to the actions that the ISIS group often shows when they succeed in conquering an area, where mass killings of their brothers and sisters often take place. The question is: is it true that they fought in the context of *Jihâd Fî Sabîlillah* (fighting in the way of Allah) as they often proclaim?

Even more fitting for them to be pinned as “seekers of worldly power”, by making religion a mere guise. An orientation that is often exhaled by Satan in the grandchildren of the US Adam, so that they often regard their bad deeds as good.

⁴⁰ 'Majalah "Gontor",' Tahun XII Dzulhijjah – Muharram 1436/Oktober 2014 1435.

Jihad, Takfir, and Khilafah

Three terminologies are often misunderstood by followers of the ISIS group.

A. Jihâd

Jihâd from the perspective of the Qur'an does not merely mean fighting on the battlefield. *Jihâd* in the perspective of the Qur'an in addition to being understood as jihad to fight on the battlefield can also be understood as jihad seeking knowledge. As can also be understood as *jihâd* seeking God's grace.

Those are some of the meanings of jihad from the perspective of the Qur'an. The thing that distinguishes between the first *jihâd* with the next two *jihâds*. For the last two *jihâds* applies all conditions and times as long as we can do so. Whereas in the first *jihâd* even though we have the ability, when there is no justification then we cannot do it.

That's the only command to read which is a medium to gain knowledge, ordered by the Qur'an to be done by humans whenever and wherever he can do so. As the command to walk to seek God's gift is also ordered in all times and conditions.

Different in the context of jihad in the sense of fighting on the battlefield. The editorial of the Qur'an does not provide absolute freedom to take up arms to fight the enemies of religion. Many verses in the Qur'an explain the conditions and conditions that must be fulfilled.

Different in the context of jihad, in the sense of fighting on the battlefield, the Qur'an does not provide absolute freedom to take up arms to fight the enemies of religion. There are many verses in the Qur'an that explain what conditions and situation must be fulfilled so that *jihâd*, in the sense of war, can be permitted or even ordered, such as *Waqâtilû Fî Sabîlillâh Alladzîna Yuqâtilûnakum Walâ Ta'tadû*.⁴¹

Two requirements in the above verse in the context of *jihâd* fighting on the battlefield are: the war should be aimed at those who fight

⁴¹ Q.S. Al Baqarah [2]: 190.

(*Waqâtilû Fî Sabîlillâh Alladzîna Yuqâtilûnakum*) and when we fight them the Qur'an also prohibits us from fighting excessively (*Walâ Ta'tadû*).

The requirements that must be fulfilled in the context of *jihâd* in fighting on the battlefield, as implied by the verse above, are what ISIS groups often do not care about. They fight groups that do not fight them, just as they often take excessive action in fighting those who are considered to be against them.

Especially in the present context, when the situation is peaceful, *jihâd* in the sense of fighting on the battlefield is not needed. Jihad in the sense of "seeking knowledge" and "seeking God's grace" is far more important to catch up with the people.

B. *Takfir*

ISIS groups often accuse fellow believers who oppose them for being "infidels". The infidel accusation pinned by a believer to his brother in the faith is what is meant by the phenomenon of "*takfir*".⁴²

It is a grave sin, for someone to declare his brother "*kâfir*" if there is not enough reason in *syar'i* concerned to be labeled as an infidel.

Referring to Surah Al Kahf: 107 and Surah Al Ahqaf: 13, there are three components of faith in a servant: faith in conscience. Doing pious deeds with all kinds. and Disclosure of faith contained in conscience in verbal form.

⁴² The concept of takfir initially arose from the classical cleric Ibn Taymiyyah, who was later revived by the Quthb and his modern-day Islamists, to condemn a Muslim but non-Muslim government. M. Zaki Mubarak, 'DARI NII KE ISIS: Transformasi Ideologi dan Gerakan dalam Islam Radikal di Indonesia Kontemporer', *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 10.1 (2015), 77-98-98 (p. 87) <<https://doi.org/10.21274/epis.2015.10.1.77-98>>. "abstract": "Serangkaian aksi teror dan tindak kekerasan oleh sekelompok organisasi Islam yang terjadi kurang lebih satu dasawarsa terakhir telah menjadikan Indonesia sebagai salah satu negara yang mendapatkan kecaman dunia internasional. Akibatnya timbul semacam islamophobia dan memandang bahwa Indonesia adalah negara sarang teroris. Gerakan radikalisasi agama dalam wujud apa pun termasuk yang paling ekstrem teror bom sebetulnya sudah ada sejak era tahun 1950-an. Fase pertama dimulai dengan munculnya gerakan DI/ TII Kartosoewirjo. Fase kedua, munculnya gerakan Komando Jihad 1970-an hingga 1980-an yang beberapa aktor utamanya adalah mantan anggota DI/TII era Kartosoewirjo. Nama Abdullah Sungkar dan Abu Bakar Ba'asyir, yang kemudian dikenal luas sebagai amir Jamaah Islamiyah (JI

In connection with the three components above, in the discussion of Aqeedah it is stated that the first component is the main element, while the next two components constitute the two complementary elements. In other words, if both of them are present in a person, then the faith is complete, on the contrary, if both or both of them are not found in a person, then the quality of the faith is reduced.

To condemn someone just because he has committed immoral acts is not justified in the Qur'an. It is said in the Qur'an: *Wain Thâ'ifatâni Minal Mu'minîn Iqtatalû* (And if both groups of believers kill each other).⁴³

In the editorial of the above verse, Allah named the two groups who fought each other with two groups of believers, even though they killed each other, and we know that killing is a great sin in Islamic teachings.

C. *Khilâfah*

The slogan for establishing the *Khilâfah Islâmiyah* is often echoed by ISIS groups every time they carry out their actions. The *Khilâfah Islâmiyyah* in question is the unity of Muslims in one government and one leadership.

According to Yusuf Al Qaradawi, an Islamic state is a country that is based on election, bai'at, and deliberation. A leader is responsible for his people. The people have the right to give advice and input to their leaders, support them to do good, as well as criticize and forbid them to commit munkar.

Referring to the definition of "Islamic state" above, Al Qaradhawi does not formulate an Islamic state in a standard form, such as the form of a *Khilâfah*. The most important thing for a country to say is Islamic if the values of Islam are applied in that country. Or by using the term Fahmi Humaidi: *Hukûmah Islâmiyyah Na'am*, *Hukûmah Dîniyyah Lâ* (government based on the teachings of Islam Yes, government based on religion No).

Nor is what is meant by the *Hukûmah Dîniyyah Lâ* that between

⁴³ Q.S Al Hujurat [49]: 9

religion and the state must be separated, because it has become an agreement between all Ulema, that the separation between religion and state is not allowed. But what is meant by *Hukûmah Dîniyyah* is as it applies in the Vatican state, where a supreme leader of Catholic Christianity at the same time also becomes the head of the government of the Vatican state. On this basis, all policies that come out of the Vatican state leaders, are believed to be policies that originate from the sky, because at the same time he is also the highest religious leader and representative of God on earth. This kind of belief is unknown in Islam after the death of the Messenger of Allah, Muhammad PBUH because the concept of revelation naturally ended with his life.⁴⁴

Furthermore, according to Al Bahi, the character of Islamic government that is universal, does not require the existence of a single government but rather requires the creation of a Muslim community in all places and all ages, is inclusive and is intended for humanity as a whole, without recognizing any difference, both differences in skin color, language, race or ethnicity.⁴⁵

Conclusion

The term “terrorism” is synonymous with negative connotations. But in the Qur’anic perspective the meaning of the word “terrorism” with all its derivatives, can have a positive or a negative connotation. Among the positive connotations is to create fear in the enemies of Islam, so that they do not detect themselves in fighting Muslims. Whereas the negative connotation is to raise fear of creatures who defeat fear in the Creator.

ISIS is the name used by Western media for a group led by Abu Bakar Al Baghdadi. This naming has a bad influence on Islam because the acts of terror carried out by ISIS are contrary to the teachings of Islam itself. Three concepts that are often misunderstood by ISIS groups are *jihâd*, *takfîr* and *Khilâfah*. The misunderstanding of the ISIS group

⁴⁴ Yusuf Al Qaradhawi, *Min Fiqh Ad Daulah Fi Al Islâm* (Cairo: Dar ASy Syuruq, 1999), p. 30.

⁴⁵ Muhammad Al Bahi, *Ad Din Wa Ad Daulah Min Taujih Al Qur’ân Al Karîm* (Cairo: Maktabah Wahbah, 1980), p. 402.

in understanding these three concepts is what drives them to often carry out acts of terror.

Diversity in religion is Sunnatullah prevailing in this world and will continue to apply until the end of the age of this world. Therefore, forcing people to be in one religion is an act that is contrary to Sunnatullah. The universality of the teachings of Islam does not mean that all human beings must be Muslim, but rather the teachings of Islam are universal because the teachings are for all people, and apply to all ages.

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